Announcing the official SCIAT clergy training and certification program

04/13/2013
0 Comments

The Sodalitas Chloes International-Academia Thealogica (SCIAT) announces a proposal for a new training and certification system for clergy and community leaders of SCIAT and affiliated organizations.

The proposed program will be based on mentorship, with an emphasis on creative self-directed learning experience, collegial and collaborative development of knowledge, and a building of relationship and community.

SCIAT itself will only establish a uniform standard for certification and develop an outline of coursework requirements for every certification level. Actual training and curriculum development will be undertaken by authorized instructors/mentors, who will be responsible for their respective courses. This decentralized structure will eliminate needs for an expensive bureaucracy while also ensuring that certain standards will be met by all learners who would in turn become contributing members of the SCIAT community.

1. Proposed Areas of Competency for Diaconate
    - The Filianic Scriptures and Tradition
    - Thealogy and Goddess Studies
    - Filianic Spiritual Practices for Individuals, Families, and Small Groups
    - Group Facilitation Skills
    - Non-Violent Communication (NVC)
    - Healing Ministries
    - Applied Spirituality
    - A Graduation Paper (about 50 pages)
2. Proposed Areas of Competency for Presbyterate

    - In addition to all of the above,
    - Traditionalist Philosophy
    - Women in Religions and Feminism and Religions
    - Liturgies and Sacraments of Filianism
    - Homiletics (or Public Speaking)
    - Interfaith and Multicultural Studies
    - A Practicum or Independent Project
    - A Graduation Paper (about 100 pages)

3. Proposed Areas of Competency for Antistitiate

- In addition to all of the above, select from two of the specialized areas of advanced learning/skills as independent studies or as a post-graduate-level coursework at a recognized institution:
- Community Development or Community Organizing
- Application of Information Technology in Faith Communities
- Multimedia Productions
- History or Anthropology of Goddess Worship and Women's Spirituality
- Comparative Religions, Sociology or Anthropology of Religions
- Cross-cultural Studies
- Liturgical Development
- Sacred Music
- Social Work
- Pastoral Counselling
- Fine Arts and Spirituality (including but not limited to Iconography)
- Missiology
- Religion and Law
- A Publication of a Thesis (about 300 pages, may be electronically published on places such as Amazon Kindle).

These requirements would meet SCIAT's standards for ordinations and religious certifications. Neither SCIAT nor its authorized course instructors/mentors confer academic degrees, unless they are otherwise authorized or accredited to do so. Some of the above requirements may be satisfied by completions of coursework at a recognized university or seminary.

Add Comment

Demise of "Aristasia"

03/21/2013
1 Comment

As you may be aware, the current operators of "Aristasia" websites -- the product of Operation Bridgehead dating back to 2005 -- have announced that they are pulling the plug on their "Aristasia" which has, over years, degenerated into a mediocre and moribund social networking site.

As of this writing, they have already pulled down the articles in "introduction to Aristasia" section.

It is not clear whether it is because they now admit that they have deviated too far from the pre-Bridgehead ideals of Aristasia, or because very little of what they set out to do have been accomplished during the past five and a half years.

It is not known at this point whether they may also terminate mother-god.com, which is perhaps far more popular and better known than its sponsors, along with other Internet ventures they had established over time.

Most articles on the following are preserved on Archive.org:

- aristasia-central.com (intro articles)
- www.aristasia-central.com/encyclopaedia
- aristasia-info.aristasia-central.com or www.aristasia.info
- mother-god.com
- allgirlworlds.com (formerly amazon-intel.com)
- sairayanna.com

1 Comment

Happy Eastre

03/21/2013
0 Comments

Our Lady is arisen and the world is renewed!

This morning marks the beginning of the Year 3333 in Filianic calendar, a Thamic year.

May the blessings and joy of this harmonious year be with you and your loved ones.

Sarah-Andrea Morrigan
President of the Council of Antistitae
Sodalitas Chloes International-Academia Thealogica
Add Comment

Filianic Resources Collection in Gopherspace

03/17/2013
0 Comments

A volunteer who is a member of the SCIAT has started and now maintains a collection of

resources on a Gopher site. This unofficial site also brings together archived historic materials from the legacy Collyridian Britannic Episcopal Church and Collyridian Filianic Communion.

gopher://sdf.org:70/1/users/ladywillow/filianic
Add Comment

Combining projects

03/03/2013
1 Comment

Originally, the Sodalitas Chloes International was envisioned as a kind of "monastery without walls," a global intentional religious community with a shared commitment to common values and practices. As you may have seen in the earlier post we have moved away from this model and into a more of a missionary society to promote Filianism. Admittedly, Filianism has long been a sort of endangered religion. Nothing really would get us from the state of endangered-ness unless we act to remedy the problem. Therefore mission is an important aspect of SCI's current focus.

Along with it, there was a separate project to establish a thealogical research and educational society for the purpose of bringing together experts in this field to build a strong academic foundation that would lead to a better articulation of our faith and education of our future leaders.

As these two projects come increasingly together, we have merged these two organizations as of March 1, 2013, to be known as the Sodalitas Chloes International-Academia Thealogica (SCIAT).
1 Comment

A change of directions

01/22/2013
0 Comments

At the creation of the Sodalitas Chloes International (SCI), our primary vision was to become a network of Goddess-centric communities for women and girls, much like a traditional religious order with a set of "rules of life" and initiatory procedures. As the name "sodalitas" (sodality in English) implies, it would have become a worldwide church that is united by a common interest.

However, unlike Christian or Buddhist communities, we do not have many Goddess-centric people who find enough commonality with one another to form a church. Whatever a successful

one that exists, it exists only because it is greatly eclectic and often focuses on the lowest common denominator in women's spirituality, while allowing for a more diverse expression in specialized workshops it might sponsor from time to time.

An option for thinking women who are not necessarily satisfied with improvised kitchen witchery and generic Wiccan-based rituals, is unfortunately limited or nonexistent. Many Neo-Pagan groups that have a more structured tradition that is rooted in history and demonstrates a philosophical depth, tend to be also male-dominated and heteronormative.

We live in a world in which the experiments of the modernity have shown their failures, but we as people are exploring a better approach to deal with the unique challenges of this age. As the world's people demand a change, also on the rise are patriarchal religious extremism on the one hand and radical and deracinated postmodernism on the other. Yet, there has not been an organized effort to bring out a Goddess tradition to the world.

In contemplation on the present realities in which we are positioned, we have resolved to change the directions of this organization as a missionary society for the works of the Goddess around the world. While some may find this combination of a Goddess spirituality and missionary society odd, and may express their concerns, we find that this is the wise path for us to take.

Sarah-Andrea A. Morrigan
President of the Council of Antistitae

Add Comment

Refining our visions

01/11/2013
0 Comments

By Sarah-Andrea Morrigan
President of the Council of Antistitae

It has been a year since what might have been seen as the grand schism (not) in Filianism. Much of the differences between I and the rest of the legacy Collyridian Filianic Communion were, at the time I thought, mostly cultural. Those who remained and eventually founded the Hestia Temple Sisterhood (THTS) liked to practise their faiths in the privacy and intimacy of their homes, and wanted their communities to be close-knit and based on what they see as traditionalist structure (by "traditionalist", we define it as "hestia"-centric).

The more I reassess my errors and misjudgment that occurred during the earlier part of 2012, I have come to realize that the differences really aren't about doctrines or even cultural

expressions of the faith; rather, it has to do with our visions as a community.

Whereas THTS and Aristasia both aim to be private and intimate, with the emphasis on building up a nurturing hestia, my vocation has always been about bringing out the Filianic faith to the wide world and where ordinary lives meet the wisdom of the Eternal. Whereas the THTS and Aristasia may be likened to cloistered religious orders -- if I may use a Roman Catholic analogy here -- they are the Cistercians and Poor Clares, I envision the Sodalitas Chloes International (SCI) to be somewhat analogous to the Jesuits or the Opus Dei. The focus would be missional, global, and outreach-oriented (without necessarily becoming overly proselytizing). We do not seek to form a monastic order, and with our visions come a certain degree of "worldliness" (not in a watered-down, irreverent kind of way but as in "cosmopolitan") and somewhat economized religious practice. If other Filianic communities are "high church" in their liturgical bells-and-whistles, we are more like the Methodist circuit riders in the Wild West.

The foregoing miscalculation was that to wrongly understand this vision as a reformation. We are not "reforming" Filianism in a sense that Martin Luther, John Calvin, or Thomas Cranmer reformed the Catholic Church they saw as corrupt. (A sidenote: If there is anything, Aristasia is the one that reformed both the Filianic scriptures and the liturgies by removing "questionable" texts and by eliminating sacraments and priesthood from its services. In this sense they are more of the Protestants.)

This clarity of our visions is an important element in understanding SCI.
Add Comment

Fundamentalism, modernity, and sacred texts

01/10/2013
0 Comments

In our modern mindset, anything that cannot be proven and verified through objective, independent means is considered either untrue or untrustworthy. From natural science to journalism, this datum establishes the norm. When modern academic inquiry interacts with the holy writings of any religion, as well as various folklores of different cultures, the common practice is to either discredit them for their "scientific inaccuracy" and "incorrect historic facts" that do not match up with other archaeological records or folkloric accounts.

The knee-jerk reactions by some Christians who hold a vested interest in the doctrine of the Bible as inerrant word of God have been to "prove" the accuracy of the Bible by trying to make sense of it in scientific terms. The Moody science films and various home school curricula written by fundamentalist Evangelical Protestants fall under this category. Likewise, the more recent phenomenon known as Intelligent Design theory is another spin on this perceived need by the Christian biblical literalists to make their scriptures match up with the science.

This obsession among these Christians, however, also produced an interesting form of apologetics: by using their claims to the scientific accuracy of the Bible, they also attempt to discredit other religious traditions and their texts, folklore, or mythos.

According to this point of view, the Filianic Scriptures are nothing more than a clever forgery by some British sorority-house coeds at best, at worst, a piece of trash that lacks no means to "scientifically" verify their accounts. Unlike the Bible or the Quran, the Filianic texts make no reference to material history or material geography. Unlike the Bible, we cannot specify sacred sites or holy lands. Even the Buddhist sutras make references to certain historic persons (such as Shariputta in the Lotus Sutra).

But are they? The idea that a holy text must be literally true is a thoroughly modern idea, came only about as a reaction to the industrialization and emergence of Newtonian empirical scientific method.

In recently published book *Myth became fact: storytelling, imagination, and apologetics in the Bible*, Brian Godawa addresses the "modernist bias of anti-supernaturalism" that discards the value of *myth* as untrue stories. Recalling C.S. Lewis, who called myth (including the Biblical myth) God's way of communicating concretely instead of in abstracts, Godawa defines the myth as a story that reveals transcendent meaning whether or not it is literally factual.

In this way, as Lewis notes, one finds many "parallels" in all religious traditions. In the perennialist understanding of the world, they all derived from the one divine origin.

The Filianic texts also reflect many elements of traditional mythos and find many parallels with other holy writings around the world.

Add Comment

From a life-denying culture to a life-affirming one

12/15/2012
1 Comment

The recent episodes of "mass active shootings" (the police jargon for terrorism involving white men with guns) elicited calls for a stricter gun-control law among the liberal elites and "progressive" activists. But the issue is not about guns. With or without gun-control, criminals and psychopaths will get hold of guns -- or else resort to using other deadly weapons and improvised explosives. Even when the government implements an extreme level of security, it cannot even keep its prisons safe enough from murders, rapes, and other forms of violence.

The real issue is America's culture that is obsessed with violence. From the top, in the Oval Office, to the bottom, Americans generally glorify violence and think of it as a convenient and certain way to resolve (and even prevent) conflicts. Over a half of the U.S. tax revenue is spent on state-sponsored violence and functions that support the violence (military, veterans' affairs, homeland security, law enforcement, and corrections), and whenever a budget becomes tight, politicians willingly and happily cut fundings on life-affirming programs (healthcare, education, welfare, arts) in order to finance the machinery of violence.

American children are raised on ideations of super-heroes who "fight for justice" by assaulting and even murdering their enemies. This ideation later becomes a form of cultural conditioning to unquestioningly accept that the state-sponsored violence is good. Indeed, a prevailing American idea of the government is that of a Wild West sheriff: to kill the "bad Indians," to shoot the bandits, and lock up the criminals.

When people with mental illness are found, the state does not provide adequate psychological and supportive services; instead the police put them in jail, where their mental health is almost guaranteed to deteriorate. When they are thrown back out on the wet, hard, cold street, they turn into a beast that is psychologically broken and would do anything to survive.

America's prisons are designed to be life-denying. From Guantanamo to county lockups, they are built to create a space that is contrary to life itself, except for the survival of the organism. Inmates exist but don't live.

The police is brainwashed and steeped in the culture that denies life. Death for them is "neutralizing of the subject" that would almost always result in a free paid vacation. They are trained to the point at which neither willful and intentional infliction of pain, injuries and suffering, nor purposeful property destructions, would torment their otherwise natural human conscience.

The Hollywood movie productions, television networks, and gaming industry are hell-bent on creating more gruesome, more cruel, and more grotesque productions for "entertainment." When simulated murder is an entertainment, it would not be very long before those overgrown kids go out on a whim and murder for fun. Indeed, the U.S. military has learned to recruit from this pool of game-crazed youth who are into computer-simulated violence, and even distributes a game for that purpose. Whether it is an active shooting at a mall, at a school, or a couple of teenagers beating up a transient and calling it "bum hunting," they are reflections of today's corrupt and deracinated American culture that no longer has a respect for life and any sense of right and wrong.

How did this happen? Unlike what the Religious Right might have you believe, it isn't because Christianity was outlawed in public schools (or whatever). Even the Religious Right is not immune to this culture of death. Anti-abortion demonstrators drive around with a truck with a huge photograph of an aborted fetus. Preachers frequently use the war metaphor to frame their faith as God's military expedition to destroy the works of Satan. While they may call themselves

pro-life, they routinely speak out against activities that nurture and sustain life, even calling some of them "immoral" or "demonic."

Patriarchy is founded on the culture of death. Both killing and being killed are often glorified more so than living and giving life. Warriors and martyrs are memorialized, but not mothers, lovers and healers. But in a more normal culture, before the *tamasic* tendencies were fully realized, patriarchy was tempered by strong codes of morality and ethics that limited this life-denying thrust inherent in patriarchal system of things.

Only with a fundamental cultural shift, from a life-denying culture to a life-affirming one, and from patriarchy to a matrifocal or gynarchical one, would end this systemic problem that manifests in senseless violence that denies life.

(S)
1 Comment

Feminist theology and Filianism

12/06/2012
0 Comments

As a "Goddess religion," we are often perceived as being similar to Dianic Wicca or other forms of Goddess-centric Neo-Paganism. Sometimes, less frequently, we are thought of as a radical extreme of post-Christian feminist theology, that is so far "out there" that it has rejected the Bible and Jesus altogether.

Then once people find out more about our faith and Scriptures, suddenly they are confused because we look like we reject even the most moderate form of liberal theology. Some in our faith are extremely conservative in orientation and highly traditionalist in practice.

Having said this, it is also important to reject a worn-out stereotype about "the feminists" and recognize that there are many types of feminists -- and just as many variations of feminist theology -- that do not always agree with one another.

1. Types of feminism

The most commonly used classification of feminism is based on its historical development in the context of the United States history: first-wave, second-wave, and third-wave. While they are distinct in characteristics this categorization is often inaccurate and over-generalizing, and does not address the development of feminism outside the U.S., especially in non-Western and Global South cultures.

- **Liberal feminism** is an individualistic form of feminism theory, which primarily focuses on women's ability to show and maintain their equality through their own actions and choices. Liberal feminists argue that our society holds the false belief that women are, by nature, less intellectually and physically capable than men, it tends to discriminate against women in the academy, the forum, and the marketplace. Liberal feminists believe that "female subordination is rooted in a set of customary and legal constraints that blocks women's entrance to and success in the so-called public world" and they work hard to emphasize the equality of men and women through political and legal reform.
- **Radical feminism (Radfem)** is a current perspective within feminism that focuses on the theory of patriarchy as a system of power that organizes society into a complex of relationships based on the assertion that male supremacy oppresses women. Radical feminism aims to challenge and overthrow patriarchy by opposing standard gender roles and oppression of women and calls for a radical reordering of society. Early radical feminism, arising within second-wave feminism in the 1960s, typically viewed patriarchy as a "transhistorical phenomenon" prior to or deeper than other sources of oppression, "not only the oldest and most universal form of domination but the primary form" and the model for all others.
- **Socialist feminism** is a branch of feminism that focuses upon both the public and private spheres of a woman's life and argues that liberation can only be achieved by working to end both the economic and cultural sources of women's oppression. Socialist feminism is a two-pronged theory that broadens Marxist feminism's argument for the role of capitalism in the oppression of women and radical feminism's theory of the role of gender and the patriarchy. Socialist feminists reject radical feminism's main claim that patriarchy the only or primary source of oppression of women. Rather, socialist feminists assert that women are unable to be free due to their financial dependence on males in society. Women are subjects to the male rulers in capitalism due to an uneven balance in wealth. They see economic dependence as the driving force of women's subjugation to men. Further, socialist feminists see women's liberation as a necessary part of larger quest for social, economic and political justice.
- **WOC feminism** (including Womanism and Mujerismo) argues that sexism, class oppression, and racism are inextricably bound together. The way these relate to each other is called intersectionality. Forms of feminism that strive to overcome sexism and class oppression but ignore race can discriminate against many people, including women, through racial bias.
- **Cultural feminism** commends the positive aspects of what is seen as the female character or feminine personality. It is also a feminist theory of difference that praises the positive aspect of women. Early theorists like Jane Addams and Charlotte Perkins Gilman argued that in governing the state, cooperation, caring, and nonviolence in the settlement of conflicts society seem to be what was needed from women's virtues.

2. Types of feminist theology

- **Revolutionary (post-Christian) feminist theology** wants to totally revolutionize Christian theology; it advocates worship of Goddess and woman centered culture among other things. A male centered God is problematic and Christianity is irredeemable.
- **Reformist feminist theology** advocates modest changes in the current church structure, usually believes in the more traditional aspects of Christian theology but oppose gender bias and unequal power.
- **Reconstructionist feminist theology** recognizes that the church must undergo a thorough change beyond merely sharing power with men and at the same time maintain Christian traditions.

In many ways Filianism shares much in common with the "revolutionary" or post-Christian elements of feminist theologians. However, unlike one of its best-known advocates Mary Daly (who was a radical feminist) we are cultural feminists. Historically, Filianic communities emphasized that femininity is not merely a "social construct" or "patriarchal conditioning" but rather a reflection of the Divine herself. Being traditionalist and essentialist, Filianism has shared very little in common with most feminists -- and early Filianic communities (such as Aristasia) developed precisely as a reaction against the emerging second-wave radical feminism of the time.

(S)

Creation, or evolution?

12/06/2012
0 Comments

Recently Pat Robertson got an attention of mainstream media for being on the camera denouncing "creationism." In reality, though, what he rejects is what is known as the "young-earth creationism," a relatively minority opinion among fundamentalist and evangelical Christians who believe that the world was created in a literal six-day period. This idea is rejected by most major evangelical Protestant denominations and also by the Jehovah's Witnesses.

This dichotomy between creation and evolution is a peculiar feature of the modern theological discourse. Fundamentalist Christianity only emerged as a reaction to modern industrialization in the West, and it responded to the increasingly materialistic interpretation of the world not with traditional faith but rather with a literal explanation that sought to prove the accuracy of the Bible -- and thereby the existence of God -- in the games of material science. This thought is now reborn in the form of intelligent design theory (which also rejects young-earth creationism).

But is this really an either/or situation?

Filianism does indeed reject Darwinism because it presents a toxic pseudo-myth that replaces the traditional mythos that has connected people to the Divine. But it does not mean Filianism stands against science or technology.

In fact, we believe that both sides of the argument err.

Read more: http://0.mk/00c3f
Add Comment

Filianic Hymnody Project

12/04/2012
0 Comments

A project to compile a collection of hymns suitable for Filianic worship services has launched. This is a community project and contribution from all interested parties is encouraged.

We plan on publishing the hymnal under Creative Commons Public License. All music and words therefore should be either in public domain or be properly CCPL licensed. All contributors will be credited.

The project resides on *Theapedia*, at
http://theapedia.referata.com/wiki/Filianic_Hymnody_Project
Add Comment

Astraea

11/28/2012
0 Comments

Today (Wednesday, Nov. 28) is the start of the month of Astraea, which is the tenth month in our Filianic calendar. This month marks the four-week period (a month is always 28 days, or 4 weeks) leading up to the holy feast of Nativity of the Divine Daughter (which is on 28 Astraea, or December 25).

It is customary to observe this month with the lighting of the Advent (usually purple or blue) candles.

- Filianic winter festivals
- The Advent of the Nativity

Add Comment

My daily affirmation

11/26/2012
0 Comments

I have had this bit of texts saved on my mobile phone for over two years:

My true self is a creature of infinite beauty existing in a state of perfect happiness and complete harmony with Thea, and subject to no limitation of any kind.

This is from the number 43 of the Madrian Catechism, one of the most historic and foundational doctrinal documents in Filianism, that was believed to be written by the leaders of the Lux Madriana sect.
Add Comment

Introducing "Through the Filianic Scriptures" e-course

11/26/2012
0 Comments

We are pleased to announce the launch of the new **"Through the Filianic Scriptures" online course**. It is now open for enrolment and is available online at our Delphi forum.

This course walks participants through the texts of the Filianic Scriptures, which is the foundational sacred texts of the Sodalitas Chloes International. There will also be some introductory discussions on history of the scriptures, Filianic exegetical methodology, comparisons with other holy writings and mythologies, and other relevant topics as they may arise.

This course is free and is strongly recommended for current and future members of the SCI.
Add Comment

Announcement: New web-based forum

11/25/2012
0 Comments

To improve the quality of member interactions, we have moved to a web-based forum at http://forums.delphiforums.com/sodalitaschloes .

The sodalitas.chloes-L email list is discontinued.

We have made some deliberate consideration on this issue, in order to ensure your privacy. Delphi Forums is a stand-alone service and is not associated with major web services or social networks, unlike Facebook, Google Groups, or Yahoo Groups. Although Delphi does feed banner ads they can be blocked with Ad Block Plus (for Firefox, Iceweasel, IceCat), Adblock (for Chromium, Chrome), and similar browser plug-ins.
Add Comment

What is a myth?

11/19/2012
0 Comments

"[M]yths can be both true and powerful, even though they are symbolic narratives and not straightforward historical reports. Though not literally true, they can be really true; though not factually true, they can be actually true."

-- The Rev. Canon Marcus J. Borg, Canon Theologian, Trinity Episcopal Cathedral (Portland, Oregon); author of many well-known books.

Add Comment

Quest for community

11/06/2012
0 Comments

During the past 10 years, a new form of Christianity began emerging amidst the then-trendy suburban megachurches that focused on programs as though they were shopping malls of spirituality and Christian-branded lifestyle products. This idea of being a church was further promoted by TV preachers who were pastors of such megachurches (think Joel Osteen) and by authors such as Bill Hybels, who built his flagship ultramegachurch, Willow Creek Community Church, upon his "seeker-friendly and contagious" Christianity. Something, however, began to change during the early part of the last decade. There was a return to a smaller community church, that allowed space for an authentic relationship-building and community activities beyond mere consumerized programming.

The movement now known as the emergent churches, sometimes called "ancient-future churches" and other names, became more influential (some of which had unfortunately became yet another megachurches, such as Mars Hill of Seattle and Imago Dei Community of Portland, Oregon) and even some mainline denominations are beginning to experiment with this idea.

Another interesting development is Protestant Christians' return to what was once-discarded spiritual practices such as Daily Office (Officium divinum), contemplative chanting, and even aspects of monastic Christianity. Both traditional oblate chapters and "neo-monastic" groups are seeing growth that was previously unthinkable.

Christianity in this decade is becoming less belief-oriented and more action- and community-oriented.

Why?

Some emergent churches no longer even preach much from the Bible, let alone having any formalized doctrines. Yet, as a community they are vibrant, value-driven, and authentic.

The people's yearning back to a community is an interesting phenomenon in this age of increasing atomization and individualism. In the 1950s, before the start of the hippie-drug-rock-sex movement, American sociologist Robert Nisbet wrote a book, *Quest for Community*, which has almost a prophetic insight on today's society. As a political conservative, Nisbet was concerned with the increasing centralization of governmental power into the hands of the federal government. Learning from then-still-recent history of fascist and communist revolutions in Europe, Nisbet questioned how the progressive ideal of individuals liberated from social institutions such as marriage, family, church, fraternal clubs, and civil organizations might lead to a development of a highly centralized police state that would eventually destroy liberty.

One of the key arguments Nisbet makes is that humans are by their very nature a social being. A human without the social context would not be possible, and under a total isolation one would go insane (this is demonstrated amply now at the supermax prisons throughout the U.S.). In the past, that social context was provided within the reach of a person. The family was largely intact and functional, and neighborhood, church, civic and fraternal clubs, and local government all

functioned to maintain that social context in which everyone could meaningfully participate.

With the rise of hyper-individualism promoted by the "progressive" policies of the 1960s and beyond, however, this social context was gradually replaced by impersonal and distant central government on the political realm, and by the consolidated megacorporation that no longer develop true relationship with its customers in the realm of commerce. What Filianism calls amity became replaced by surveillance and computer-generated casefile management from a distant and nondescript corporate park.

In the end, our world have become a greater version of Jeremy Bentham's *panopticon*, or an inspection-house, in which inmates are constantly monitored by the guard who sits in the center of the building, yet they are not able to make any contact with the inmate next door. This point is salient in this day driven by social media. Even though people's hunger and craving for social context drives the social network industry into one of the biggest businesses in the tech sector today, it is also a medium that functions largely as a panopticon. Indeed, FBI, the Department of Homeland Security, and other police agencies are routinely using social media for warrant-free surveillance and monitor the behavioral patterns of individuals. What social media does not do well, however, is the recreation of the much-needed social contexts. They can work as an intermediary for social contexts (such as Meetup.com being used to organize a club) but never a substitute.

In the world of spirituality and religion, too, people are looking for a community and a social context. Even with the abundance of religious materials in the Internet and unprecedented diversity in spiritual "marketplace," they did not decimate the popular demand for a spiritual community. During the previous generation, both liberal and conservative churches alike watered down their communities and turned them into businesses peddling religious products and services, in their quest for gaining more members by catering to the increased individualism.

In the end, even in the religious world, there are less diversity and less freedom thanks to the concentration and centralization, just as are true in the world of politics, culture and economy. Now megachurches and Christian TV stations have given births to hundreds of suburban McChurches and their copycats in every town, that are much smaller but nonetheless parrot much of McChristianity.

It is also important to note the modern confusion between the word "community" and "subculture." Often we hear words "community" today to mean certain subcultures or identity groups. Therefore the word community became more nebulous and meaningless, leading people no longer having any idea of what it takes to create a real community. In this age of community-hunger, the word "community" became an empty buzzword instead.

The Sodalitas Chloes International is about bringing back that social context in the world of Goddess spirituality.

(S)

Add Comment

More on evolution and Darwinism

11/06/2012
0 Comments

In Miss Alice Lucy Trent's book, *The Feminine Universe*, she makes a compelling argument regarding the harms caused by Darwinism to the "image-sphere" of the humanity. If the traditional *mythos* presents the spiritual and metaphysical truths in a way that could be understood by the humans at the deep level, then Miss Trent writes, that the theory of evolution does exactly the opposite, promoting the "animal theory" and thereby nullifying the basis for the human culture, religion, and morality.

Yet, modern critics of Christian fundamentalism are correct to point out the flaws of both intelligent design (ID) proponents and the old-fashioned young-earth creationists'.

For the most of the world, evolution is not a mere theory but is rather considered the scientific truth.

Filianism rejects Darwinism primarily on its philosophical basis, without necessarily negating the needs for honest and scholarly inquiries on science. Often this point is misunderstood by the critics of Filianism and Aristasia because of the different levels of understandings involved (material, epidemiological, and metaphysical) but most people tend to confuse them and conflate them.

This is better explained in Thomas B. Fowler's paper "Overview of the Theological and Religious Interpretations of Evolution," published in the Fall 2010 (52:4) issue of the *Modern Age* journal.

Much of the problems encountered by today's progressive and liberal religious denominations also stem from the confusion between the several levels and nuances of understanding Darwinism, and resulting discarding of the traditional cosmology and acceptance of the deracinated pseudo-culture founded on the animal theory.

Here are some ten points to consider when examining these issues, as Fowler writes:
1. Can there be any knowledge outside of science?
2. Can the same "fact" have meaning at different levels?
3. Is there any reality to the moral life?
4. Is there ever any connection between "is" and "ought"? If everything is merely the product of

chance and necessity, no counsel, no positive suggestion, can stem from creation, nor does it have any law of its own. If, however, it has its own being, a being intended by the Creator, then—and only then—can there also be a responsibility toward it.
5. Can natural processes explain all of life?
6. Is the earth 4.5 billion years old?
7. Is the unholy trinity [of naturalism, nominalism, and reductionism] a viable philosophy?
8. Was nature endowed, at its creation, with the ability to engender life and cause its development over time?
9. Is belief in the adequacy of Darwinian theory necessary for one to accept theistic evolution as a viable interpretation of nature as observed?
10. Is the Cartesian dichotomy of res cogitans and res extensa, which has become such a deep-seated part of Western thought, viable or useful for understanding nature and our relationship with it?

We believe that Darwinism is harmful especially because it has become a kind of secular creed that creeps out of the realms of natural science and into areas of politics, culture, philosophy, social science, humanities, and even religion. This is when even within the disciplines of natural science, scientists are beginning to acknowledge that the old Newtonian understanding of the universe no longer works as the nature functions differently at different levels (hence atomic and quantum physics are different).

(S)
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Light within

11/04/2012
0 Comments

It amazes me, in this supposedly a secularized age, religion and spirituality is increasingly a competitive marketplace. Religious publishers, spiritual teachers, authors, conferences and retreats, psychics, clairvoyants, fortune-tellers, mediums, public speakers, TV preachers, and others are generating millions and millions of dollars in this economy, some of which are creating jobs and tax revenues (at least indirectly, even when they act under the non-profit status).

In today's consumerist economy, sex sells, and so does spirituality. People are hungry for answers for their deep-seated questions and supernatural solutions to problems that overwhelm them.

People buy more books, listen to more speakers, go to church services and retreats, and still feel empty-handed after having spent their hard-earned money. To make the situation more

complicated, with all these people writing and saying different things, no one seems to know who is true and who isn't. Some "speakers" and "teachers" appear to be just there for money.

The Quakers, or the Religious Society of Friends, have a tradition of unprogrammed meetings for worship. Started by founder George Fox, who believed that Christ has given everyone -- regardless of who they are -- an inner light that illumines their path. The Quakers, unlike other Christian denominations, did not come up with elaborate theological treatises and creeds. In unprogrammed meetings, there is not even a preacher.

In our scriptures, there is a short text called the "Sermon of the Apple Seed" (3.5). This particular text deals with the nature of the truth and how one can access it. Our sacred book is small, extremely succinct, and thin, compared with the Christian Bible or with the Quran. Unlike the Torah, it does not provide for a detailed and minute regulation for living. We do not have a body of supplementary texts like the Talmud and Mishnah, either. That does not mean, however, our scriptures are deficient or incapable of addressing your everyday challenges and profound questions of life.

What is remarkable about the Sermon of the Apple Seed is that it states that it really isn't necessary for a person to know everything in order to attain liberation or to know the truth. Everyone has her own sphere of experiences, that is limited by time and space. Everyone's life is different. Everyone has, so to speak, her own world that she perceives with herself at the center. But in the cosmic scale, they are like apples growing off hundreds of branches, connected to the trunk and then to the roots. Yet, at the core of every apple are seeds that produce the entire new trees. Within the apple seed is the complete genetic blueprint for a full tree, not just for an apple. Because this encompasses the entire universe (as illustrated here by the imagery of the world-tree), each seed is in and of itself sufficient container of information about the whole tree, the ultimate truth and the universal law that brought about the creation (verses 19 and 20).

Hold this picture in your mind for a bit longer.

Here the "sermon" is admonishing to look at the seeds within, not some external sources that you don't have already, for the answers.

For the sacred word does not cry in the marketplace, but whispers in the heart of every soul that truth which she alone may understand... For I have revealed to you all that is necessary that you should attain liberation; and what I have not revealed, that is not needed. (3.5.35-37.)

This is pretty similar to the idea of the inner light in the Quaker theology, and also the "still small voice" that Elijah discovered (1 Kings 19.12).

Yet within the seed is the essence of the tree, and from the seed the whole tree may unfold. So

from essential truth unfolds all other knowledge as the music of the spheres unfolds from a single note. Therefore when you think upon the questions of life, of time or of the spheres, contemplate first the seed of truth, and let your thoughts unfold from that seed. Let the pure and single note of truth attune your soul. Then your mind shall rise up into soul, and soul breathe the breath of Spirit. Do this, and your thoughts shall be in harmony with the universal music of eternity. But let your thoughts grow from lower or from lesser or from merely accidental things, and they shall wax rank and dissonant; For it cannot be that the tree of life shall grow from a nettle. If her thoughts are bound to accidental thing, the soul cannot attain liberation. (3.5.20-27.)

Imagine how a music might be if instruments are tuned with no standard. Some people may say all musical notes are relative. To an extent it is true, and can work to a certain point. For example, the *Sacred Harp* hymnal uses this method of relative notation, originally developed for rural revival meetings in the American South where neither professional music teachers/choirmasters nor musical instruments were available. But for an orchestra, this does not work.

When I was still in high school, I remember reading the *Fidelio* magazine from the Schiller Institute (better known for its connection to the on-and-off presidential candidate Lyndon LaRouche, whose wife Helga founded the institute). This magazine had a kind of obsession with the "middle C = 256 Hz" as the "gold standard" of music, often attributed to Verdi. To the members of the Schiller Institute, this was more than just a convention for tuning of musical instruments; it was based on a deep-seated philosophical understanding of the universe, and believe that the modern "A = 435 Hz" was an aberration. (Interesting also to note that 256 is divisible by 8 and also the square of 16, whereas 435 cannot be divided either by 16 or 8.)

In the regular piano, the "middle C" is the central key. It is befitting that the middle pillar of the music is established on the universal standard.

Likewise, our spirituality should also be attuned at the core, to the universal standard, according to our scriptural teachings. It does not take multitudes of dissonant sounds to achieve this -- in fact, you cannot tune an instrument to a random collection of nice-sounding sounds from all over the place -- but rather, to the simple truth that is perceived at the depth of our heart illumined by the light within. This is often the opposite of the materialistic understanding of the world, in which as many evidences are collected from as many places as possible in order to induce an answer.

"Yet do not be afraid, for the seed of truth shall be your guide and your protector and shall bring you deliverance. And I give to you one word which shall conquer every danger. That word is love, and the humility that flows from love." (3.5.44-46.)

(S)

Traditionalist, conservative versus progressive

11/04/2012
0 Comments

One of the grave errors from which the organizing body of the Sodalitas Chloes International (SCI) has learned thus far with the now-criticized implosion of the Reformed Filianic General Association, of which I was the primary instigator, was the uncritical utilization (or co-optation) of secular progressive ideology into the primarily spiritual realm of an ecclesiastical community. Given the context of the time, this was not entirely an intentional error. For my part, I was (without myself admitting to it) not entirely honest with my own motives. On the deeper level I was quickly moving away from anything that appeared religious or spiritual. This played an important role in my resignation from the Collyridian Filianic Communion. I could not with good conscience participate in an organization in which my heart was no longer. It was for my own benefit and for the good of that church that I left and severed all ties.

Yet, ego plays interesting curve-balls in people's minds and leads us all to make silly and short-sighted decisions. Part of me was very upset (again, without myself admitting to it even to myself) that the "other leader" of the CFC was gaining a kind of charismatic attraction that I could never attain even on a good day. The truth being said, the sole (real) reason for the establishment of the RFGA was to thoroughly annoy and ultimately destroy (at least discredit) the "other leader." After all, I was mostly agnostic, if not borderline atheist, at the time, who was espousing a type of socialism that made Pol Pot, Kim Il Sung, and Mao Zedong feel very proud. I did not give a damn about whether the puppet church actually grew and gained members. In fact, I did not want that to happen, since those people probably would be sincere people and they would call my b.s. rather quickly. Hence the organization was pretty much modeled after a common anarchist organizing structure, which would have guaranteed that only those with similar wavelengths with mine would have joined.

Funny how those things happen so too often in the history of humankind. No wonder why critics of religions are not shy to call religion a thoroughly human institution to deceive people.

I own my mistakes and take full responsibility for this pseudo-cult, which, fortunately did not go very far.

It is even more strange that when the Spirit moves, certain transformation happens at the most unexpected time in a way one never predicted. During the last two months, I have become increasingly disillusioned by the radicalization and inefficiency of what was supposed to be a "revolutionary" movement. A year ago, I was a full believer in the Occupy movement and threw my entire self into it. At the time we were all still in tents at parks downtown and it was still a very heady time. As someone who has been with the Occupy movement since the Day One, I have seen many ups and downs and all the changes. What struck me this past summer is that the

movement has become so radicalized and became such an insignificant fringe group now that it no longer had the rapport of the mainstream people. Like others in the movement we were hoping for another moment of resurgence: May Day came, and so did the riot police, but the movement never recovered. September 17 and October 6 came, but it never regained the strength and unity it once had. The movement of the 99 percent degenerated into a fringe group of hardcore, street-entrenched homeless and their anarchist and left-radical allies, whose only aim appeared to be creating more drama with the police. Then I realized how they -- and I -- expressed, at every turn, the hatred of the very country that gave us so much to live in the luxury, comfort, and freedom. Suddenly none of these made any sense. Everything we were doing was alienating most people, and we were accordingly not achieving anything of value. Slowly, but surely, I became aware of all these problems which I was never able to think of during the earlier days of collective delusion.

Like the collapse of the Soviet Union, my illusions also collapsed very quickly when the collapse began. The "progressive" and left-radical ideologies sound great but simply fail to hold itself together in the faces of challenges. Then I did a bit of retrospection as for what drove me to activism in the first place. I discovered that much of what I originally advocated and what I find passion for had far more in common with the center-right ("Rockefeller Republicans"). I was not a neo-conservative, and as much as I have a very strong libertarian-like streak, I could never advocate for a full-blown libertarianism founded on what Ayn Rand calls the "virtue of selfishness." I have delved into a lot of different thinkers, philosophers, and political treatises. It surprised me that I find myself with much of the so-called paleo-conservatives in the end. The paleo-conservatives are basically the political manifestations of the traditionalist philosophy.

Thus I came full circle since I discovered Aristasia, which led me to Filianism -- as opposed to Wicca or any other form of Goddess spirituality of the day -- in the first place.

It is oft said that foresight and hindsight are both necessary.

As an immigrant and an ethnic minority, who has lived in poverty for many years, I have developed a lot of allergy towards the word "conservative" and what passes today as conservatism. If conservatism is about Newt Gingrich's "Contract with America", or George W. Bush's "compassionate conservatism," or the homophobia- and misogyny-driven "value voter" platforms as exemplified by the likes of Todd Akin, or Joe Arpaio, Rick Santorum and James Sensenbrenner's anti-immigrant, xenophobic racism, or Ron Paul's libertarian-anarcho-capitalism, or Dick Cheney's imperialist warmongering, then certainly it has no attraction for me. I am no fan of the Tea Party or the Minutemen movement. But they are all called neo-conservatives (neo-con) for a reason. The traditionalist paleo-conservatives do not agree with this new version of conservatism founded on materialism, hate, fear, greed, and hunger for violence and power.

Conservatism, I have learned, is more than just a political ideology or party platform. It is the whole different way of looking at the world and perceiving the world. Progressivism and

liberalism (as well as their cousins in socialism, communism, and anarchism) base their ideas and actions on a projected ideal of what a world *should be* (according to their thinking), something that has never existed. On the other hand, conservatism does based on what they believe how the world *was*. Does that just mean conservatism is about going back to the 1950s or whatever the "good ol' days" out of nostalgia? Not at all. The difference between conservatism and progressivism is fundamental because of how they differently look at the history and the universe at large. The progressives assume that the ancient times were barbaric, violent, uncivilized, animalistic and evil. The future, on the other hand, will be (is assumed to be) a kind of utopia. The conservatives -- at least the ones founded on religious and philosophical perennialism -- believe that the ancient world was closer to the Divine, the kind of paradise in which the golden order ruled (this is not just Christianity but also Confucianism, Buddhism, Judaism, and Hinduism) and we have fallen and drifted further and further away from that ideal state as the time passed.

The progressives believe in what Aristasian writers call "animal theory." Darwinism is not about science, according to Miss Alice Lucy Trent. It is a philosophy that subverted the traditional mythos with an upside-down one.

Now this brings me back to another important cornerstone of Filianism.

Needless to say, it was difficult to be a professing Filianic when I in practice discarded the foundations of the Filianic scriptures and thealogy. Perhaps it was impossible. Hence whatever I could I had to be shallow and superficial.

Conservatism does not mean back to good old days. It does not mean being a luddite. It does not mean to reject scientific discoveries or technological advance. It does not mean, above all, to be a closed-minded, hateful, fearful, bigot.

During my one year of Occupy, I worked alongside hundreds of communists, socialists, liberals, and anarchists. It was interesting to see how in communities that fight oppression and profess not to tolerate hatred towards any minority group (as it has become customary, "no racist, no sexist, no homophobic, no transphobic, no classist.... will be tolerated") there are *diversity of identities*, but not diversity of thoughts. Especially in the Occupy movement that utilizes a consensus-based decision-making process (with 90-percent consensus required!) *diversity of thoughts* was not very well-received. This is not new. Both the Soviet Union and the People's Republic of China not only tolerated but made it an active public policy to ensure the *diversity of (politicized ethnic) identities*. Unlike their monarchist predecessors, ethnic minorities were given autonomous zones in which their culture and language were taught in school and used regularly. Yet, diversity of thoughts was met with a severe crack-down by the secret police and re-education camps.

As I began exploring more traditional and conservative thoughts I have realized how much dumbing-down has occurred in my mind, as well. The sheer information overload through the

Internet and social media was making me attention-deficit and unable to retain learning. When I was in high school I was a very well-read person even though my reading skills weren't very good. Now I could not remember when the last time that I read an actual book from cover to cover was. The problem is that the unending stream of real-time data through the social media from all over the world means we get this illusion that we are learning something at every moment. The reality is that we aren't. We are getting even dumber than in my parents' days when "watching too much television would make us stupid."

Conservatism is not "*preservatism*." It is not about *preserving* uncritically everything that was of the past. Certainly we are not to preserve slavery or genocide. It is about, however, *conserving* critically and responsibly the heritage of our traditions for this generation's and future generations' benefit. When you *conserve* money, that does not mean you will put all your money in a glass box, lock it up, and *preserve* it in a museum. It simply means you make a careful decision not to squander it overnight on some frivolous and ultimately meaningless things. Progressivism and liberalism, unfortunately, have the tendency to destroy (often indiscriminately) all things of the past when they do not match up with their ideation of their utopia. Ultimately this type of conservatism is a highly intellectual pursuit, unlike their illegitimate cousin in neo-conservatism and its unintelligent (and unintelligible) talk-show hosts.

By Sarah-Andrea Morrigan, S.Chl.
Interim President of the Council of Antistitiae
Sodalitas Chloes International

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Print (paper) edition of the Filianic Scriptures

11/04/2012
0 Comments

The paperback edition of the *Filianic Scriptures: New Celestial Union Version* is not available for the latest version and previous versions are out of print and has been withdrawn from the market.

We are planning on incorporating the newest version as we release the upcoming prayerbook.

For the time being we recommend the EPUB edition, which can be read with your ebook reader, tablet PC or smartphone (and with Firefox or Chrome/ium).

The licensing term of the New Celestial Union Version allows anyone to make a printed book of the scriptures provided that (1) it is not modified (adding commentaries, chain references and other supplementary items is fine and encouraged!), (2) proper credit including the Creative Commons Public License notice is retained, and (3) it is "shared alike", in other words, you cannot make it proprietary. [Note: The copyright holder has revised the license with the publication of the EPUB version, which is under license to SCI. It is now CCPL 3.0 by-sa, instead of by-nc-sa. Under the previous license no commercial publisher could make a book that contains the Filianic Scriptures, which did not really encourage the spread of our sacred texts.]

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The Filianic Scriptures for your mobile reading device!

10/29/2012
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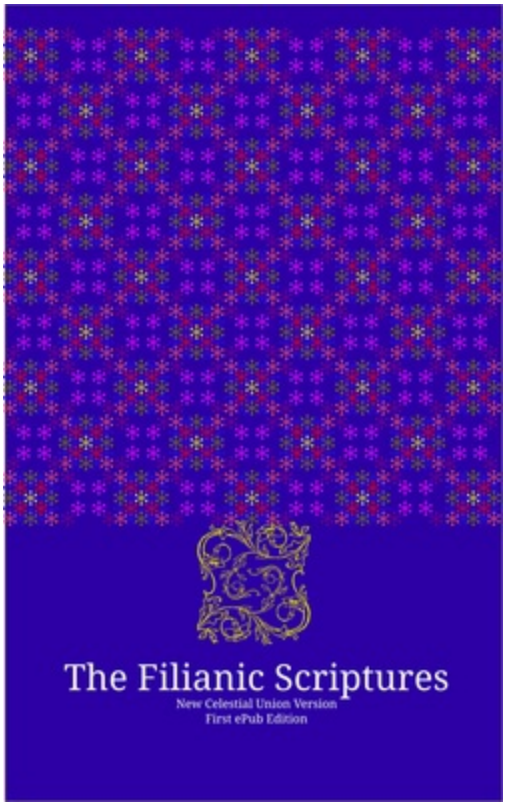

The Sodalitas Chloes International is pleased to announce the much-awaited release of the **first ePub edition of the New Celestial Union Version of the Filianic Scriptures**, to be used with Nook, Kindle (see notes below), Android-based tablets, and Apple iPad, as well as with

smartphones such as Apple iPhone (with Stanza reader app).

Also it can work with any computer or mobile devices that runs Mozilla Firefox browser (with EPUBReader add-on) or Chromium open-source/Google Chrome browser (with Readium extension).

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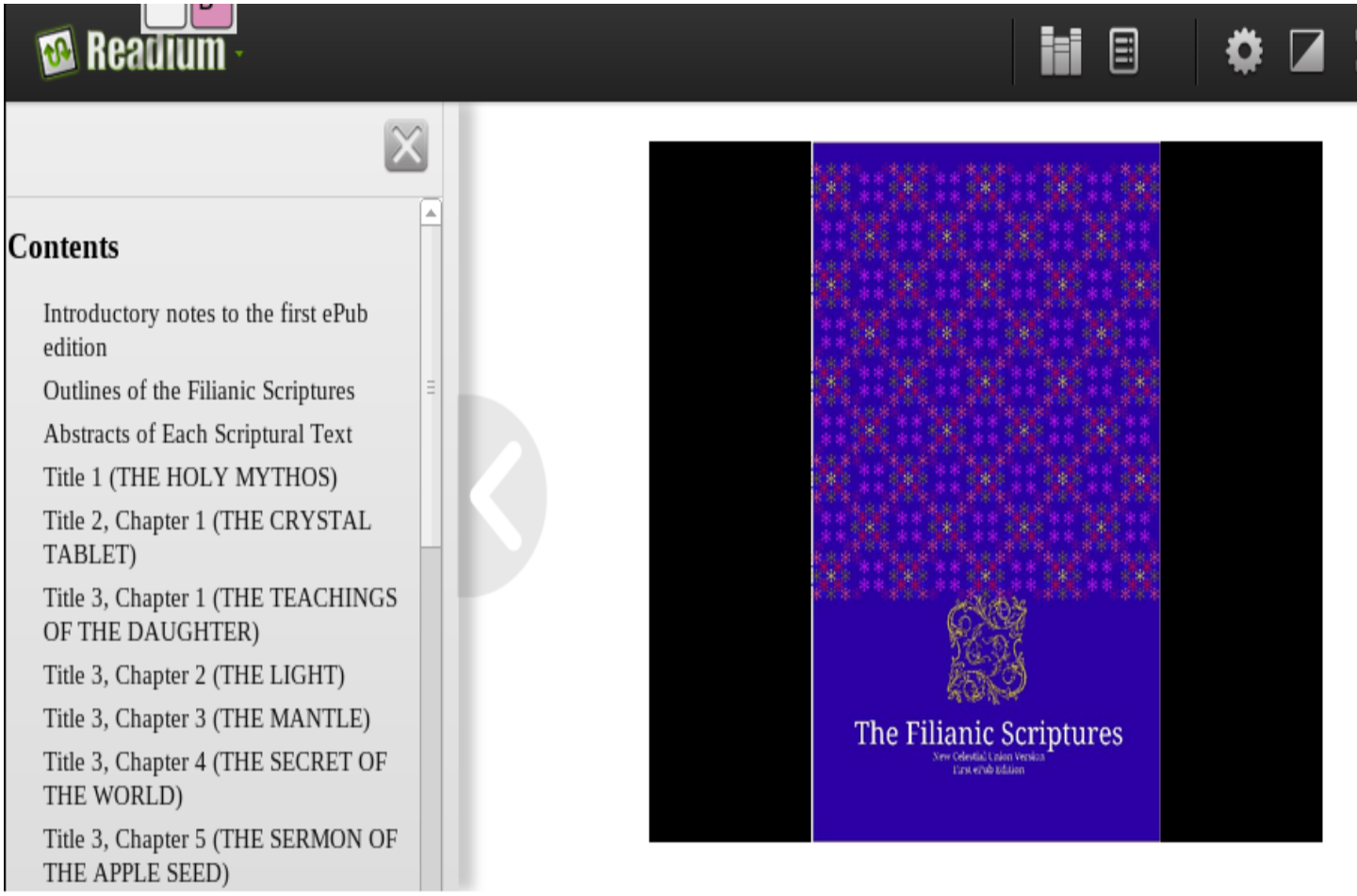
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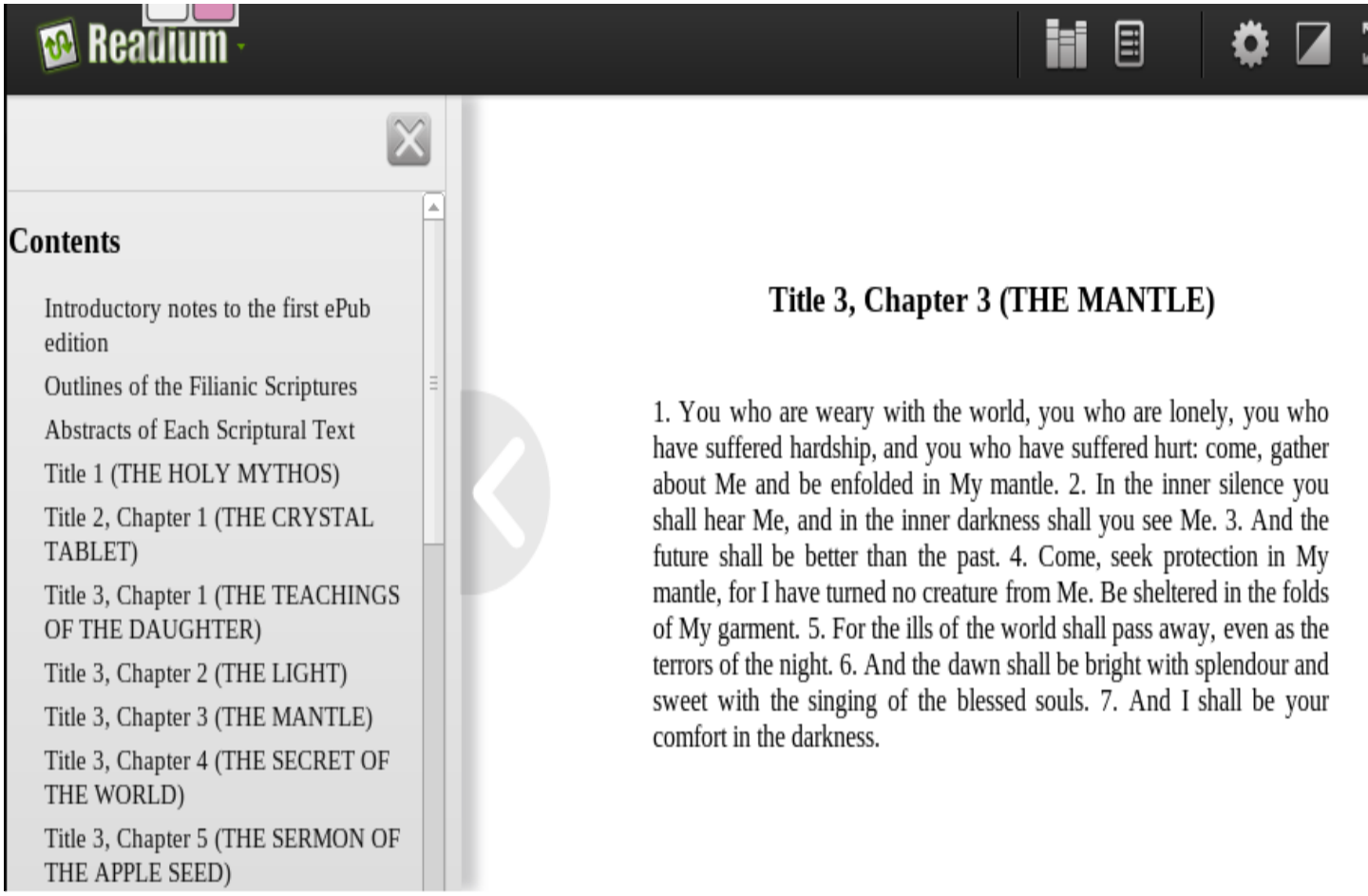
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Title 3, Chapter 3 (THE MANTLE)
1. You who are weary with the world, you who are lonely, you who have suffered hardship, and you who have suffered hurt: come, gather about Me and be enfolded in My mantle. 2. In the inner silence you shall hear Me, and in the inner darkness shall you see Me. 3. And the future shall be better than the past. 4. Come, seek protection in My mantle, for I have turned no creature from Me. Be sheltered in the folds of My garment. 5. For the ills of the world shall pass away, even as the terrors of the night. 6. And the dawn shall be bright with splendour and sweet with the singing of the blessed souls. 7. And I shall be your comfort in the darkness.

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Love and omnipresence

10/27/2012
0 Comments

The word "**love**" can mean a lot of things in today's English language, but generally it is a positive thing. Love is both a verb and a noun. In general love is either an action or a feeling towards someone or something.

The Christians emphasize that "God is love." If you look closely at the Bible, though, you won't find this exact phrase. 1 John 4:7, often quoted verse, says "love is from God."

But let's say for a moment that God indeed is love. That is a powerful statement, considering it does not say, "God is an embodiment of love," "God is a representation of love," or "God is a symbol of love." It only says, God is love, as much as you are human.

If God is omnipresent, then, love is everywhere and there is no place in this whole universe that is free from love.

This is a bit like the old theological discussion within Christian tradition about the nature of the Holy Spirit. Is the Holy Spirit just an energy of God or a force of God? Or does the Holy Spirit have some kind of intelligence and even personality? Is the Holy Spirit God?

I often wondered why people, regardless of culture or religious background or nationality, make love. Often times the prevailing culture does not allow parents to teach children about sex. In some countries information and media are so restricted that there would be no way they could be influenced by corrupt cultural influences. Yet they all seem to gravitated towards sex. Recently I read an account written by a defector from the Democratic People's Republic of Korea, a veritable isolationist nation. Even though its government has done just about everything to prevent the influence of Western cultures, young people in the DPRK know kissing as a way to express affections.

It is not like someone's teaching them. But they all do what they do. Physical intimacy is about as close as one can get to the experience of the divine. Traditionalist Frithjof Schuon even calls sex a "naturally supernatural sacrament." There is both intense feeling and beauty in beholding each other and becoming completely vulnerable, having someone intently observe every inch of one's naked and unadorned body and probe it, and feeling the touch of someone's hands and other body parts on tender parts of one's skin, and ultimately being entered inside through one's most heavily concealed places. Rational minds cannot adequately explain any of these acts, even with the Darwinistic theory. Are they merely "animal instincts"? Humans are pretty much the only species that require all these in order to "copulate." In fact, looking at animal behaviours, their copulations are nothing remotely like any expression of love. Driven by hormones the male suddenly attacks the equally chemically-driven female, impregnates the female, and then runs away. Without the spiritual and sacramental dimension in the picture it is difficult to make sense of sex.

The difference between sex in the material realm, and love in the heavenly realm, which the former insufficiently represents, is that love -- the very Goddess herself -- can enter everything. Simply there is nothing that is hidden in her eyes and hands -- after all, she is present even in the depth of one's soul and spirit, or, in the words of the Cloud of Unknowing, "all things are open, all desires known, and from whom no secrets are hid."

Love is the force of harmony by which all existence is made possible. For the perfect existence of the Spirit, its very nature is love. The pure soul is in harmony with Thea, with herself and with all things. (2.1.30-31.)

To life or wholeness belongs the love of Thea; to light or force belongs the love of the true self, and to love or harmony belongs the love of maids and of all creatures. Within these three loves is contained all virtue, and she in whom these loves are perfect has attained to the final perfection.

She alone is beyond kear and is one with the joy of the Spirit. And all these loves may be reduced to one: to love of Thea. For love of Her contains all other loves. (3.6.17-20.)

But there is one word that conquersevery danger, and that word is love. (3:5:45-46.)

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Schism?

10/26/2012
0 Comments

This is a follow up on the earlier article on the history of Filianism and how this organization came into being.

I have perhaps given readers an impression that the Sodalitas Chloes International is yet another Filianic organization that arose and fell throughout the short history. When there are so few people, schisms have a very negative consequence.

The Sodalitas Chloes International is founded upon the heritage of Filianism. However, we don't see us as "part of the Filianic religion" any more than the Unitarian Universalist Association considers itself "part of Christianity", or Falun Dafa considers itself "part of Buddhism."

We are open to all streams and expressions of traditional spirituality and religions that honour the feminine. The organization is inclusive of those who practice and believe in a pure form of Filianism, and those who might consider themselves Neo-Pagans, Goddess Christians, as well as those who call themselves eclectic, spiritual-but-not-religious, or the "Nones", and anywhere in-between on that spectrum. We find that the Filianic tradition and heritage give us the best inclusive platform for a simple, multicultural, and eclectic expression of Goddess spirituality in a context of a diverse community. In this sense we are pretty ecumenically-minded, although we do take our traditions and scriptures very seriously.

(S)
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The Filianic Scriptures: How "real" are they?

10/25/2012
0 Comments

One of the common questions about the "veracity" of our Filianic Scriptures is about its relative youth. After all, the Christian Bible has been in its present form since the fourth century C.E., and the Quran is about 700 years old. Although people may have different opinions about the age of the Torah, we know that it has been substantially the same since the time of Ezra (who magically "discovered" a copy of the Torah in the ruin -- written conveniently in the Chaldean script, not in the Palaeo-Hebrew alef-beit!).

Some people criticize Mormons for following scriptures that are not even as old as the United States of America. Yet, the LDS founder Joseph Smith claimed that this was a translation of the hidden golden plate that contained "another testimony of Jesus Christ" brought over to the American continent by ancestors of the Native Americans who originated in Palestine.

Even compared with the Book of Mormon, our scriptures appear to be only 30 to 40 years old, younger than some of you who might be reading this. How can a holy text that was probably written when you were a senior in high school be any good?

I found an old forum post dated March 28, 2007:
"A word about the Lux Madriana Scriptures: Where they came from, how old they are, and who wrote them is not important. It is the positive metaphysical principles they teach that are important. The essential truths they convey are found mirrored in many cultures. If, as they claim, they are divinely inspired and come from ancient secret traditional matriarchal source, it is no wonder that in outward expression they take on a form that incorporates the imagery of many different cultures, from the Sumerian Innana to the Celtic Bridgit. These outward images are the disguises behind which they have hidden in different times and places. If these claims of divine inspiration and ancient secret origin are false, the lessons they teach are still true and the principles they expound are still valid for they are examples of the ethical teaching of the many different cultures from which they are derived."

The whole idea of determining the credibility of scriptures based on its archaeological and historical basis is a modern phenomenon, became only mainstream with the development of higher biblical criticism that went hand-in-hand with the emergence of liberal Christian theology in Germany, which sought to demystify the Bible and shift the understanding of the scriptures as a record of human history, rather than the word of God.

Another view on the history of the Filianic Scriptures is found on the Chapel of God the Mother website.
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Some history: the paths through which we came

10/25/2012
0 Comments

The early history of what would become known as **Filianism** (some of its derivative forms are alternatively known as **Madrianism** or **Deanism**) is shrouded in intrigue, curiosity, various competing folkloric accounts, oral traditions and non-digitized (handwritten or typewritten) materials that are mostly lost or hidden someplace.

The most accepted accounts of modern Filianic history date back to as early as 1979, when a small group of young Oxford women under the leadership of one Sister Angelina, began gathering in pursuit of "the Feminine Principle." This appears to have developed within the community associated with what has later come to be known as Aristasia, an all-female traditionalist intentional community started in the early 1970s by a group of Oxford students as a kind of protest against what they saw as the collapse of the traditional cosmology ("the Eclipse") and desired a creation of an environment free from then-prevalent countercultural ethos. Whether the early Aristasians followed any organized form of feminine religion was still unclear, although they were already based on the Traditionalist School views of religion and philosophy (this forms the basis of Alice Lucy Trent's book The Feminine Universe, which does not discuss Filianism specifically).

The Coming Age magazine was published by the community that would become known as Lux Madriana and continued through the 1980s.

Many of the liturgical texts have been preserved by Philip Jackson in his book The Sacred Myths and Rites of the Madrians, as well as by David Kay, the founder of the Contemplative Method, although the Aristasians generally contend that they are corrupted by foreign "new age" elements and therefore unreliable.

Throughout the four-decade history, Lux Madriana, Aristasia, and an Irish commune known as "St. Bride's", have shared similar philosophy and practices, had overlapping and

cross-pollinating membership, and developed parallel to one another.

Lux Madriana ceased to exist with the death of Olga Lotar, the last matriarch of that group. Many of her students, however, are found in Great Britain, Germany, and in North America, to this day although most of them do not necessarily consider themselves as Madrians or Filianic.

Aristasia has gone through much changes during the past seven years as their activities moved from the physical locations in London and Essex, England, to a mostly virtual operation online. However, Filianism still plays an important role in Aristasia, thanks to its official teacher and spiritual leader, Raya Chancandre (aka Sushuri Novaryana). This group operates an educational website as well as a publishing company out of Playa de Rosarito, Baja California, Mexico. It is unclear as for what events caused the Essex household to disband and the operation to relocate to Mexico, but there have been a bit of speculation over this (coupled with the mysterious disappearance of Marianne Martindale from public view, and decisive shift away from the old-fashioned, almost luddite, living to a new Aristasia driven by Second Life and social media).

Heavily influenced by the Aristasian branch of Filianism, the Church of Divine Heart (Portland, Oregon), a previously Christian church established in 2005 that was dedicated to feminist theology and women's spirituality, began to incorporate what it called a form of neo-Collyridianism into its liturgies shortly after it has been excommunicated from its former (a breakaway Anglican-Lutheran-Old Catholic) denomination, using the expulsion as an opportunity for freedom. This church has become known as the Collyridian Britannic Episcopal Church (founded June 21, 2008) and later be renamed the Collyridian Filianic Communion (CFC), when (June 1, 2009) it officially adopted Filianism and the Filianic Scriptures.

The CFC grew primarily in eastern U.S., and in December 2010, a new bishop was consecrated to serve the diocese in Atlanta, Georgia. This diocese grew in membership and quickly established a new parish in Ashburnham, Massachusetts. In the meanwhile, the Portland operation stagnated as it found its local cultural climate not conducive for church-planting, and it suspended its activities with hope to focus on developing educational and liturgical materials, to become a resource for the growing church elsewhere.

This did not succeed, however, as the CFC found an increased rift between the more conservative (and growing) faction in the eastern U.S. and the more progressive, activist-oriented Portland operation became too wide to bridge. In 2011, then-Presiding Bishop of the CFC designated the Atlanta bishop as her successor, and resigned from her post, and later that year she has ultimately resigned from membership in the CFC to pursue other goals and projects.

In January 2012, what was left of the CFC became a private religious order known as the Hestia Temple Sisterhood (THTS).

Former members of the Portland, Oregon CFC affiliate was exploring ways to establish a

religious association that is largely Filianic-based but is more inclusive, universalistic and ecclectic in orientation, yet remains faithful to the key traditional Filianic principles (unlike the other attempt that imploded amidst a quixotic and disgraced quest for "radically reforming Filianism"). In April 2012 a plan was laid down for such an organization, but it remained mostly dormant and was not implemented during this past summer. The association was formally named the Sodalitas Chloes International in October 2012 and is presently in a "pre-launch" stage.

See also (external sites):

- History of Aristasia-in-Telluria -- also has lots of good links
- The Eternal Feminine: Collyridian Ecumenical Episcopal Convocation (note: CEEC was one of the proposed names before it settled with CFC)
- Collyridianism Reborn! (from CARM forum)
- Phillip Jackson's book, *The sacred myths and rites of the Madrians*
- The Ordo Lux Madrianum
- The Hestia Temple Sisterhood and the Elegant Lady Feminine Seminary

Please note: The Sodalitas Chloes International has no affiliation with any other Filianic-based organizations, including but not limited to Aristasia, the Hestia Temple Sisterhood, or the Ordo Lux Madrianum. It is also important to keep in mind that the Sodalitas Chloes International, while honouring its Filianic heritage, does not consider itself a "purely Filianic" organization.

A follow-up article for clarification

Add Comment

A Filianic philosophy for life

10/25/2012
0 Comments

This was written some years ago by the late Madria Olga Lotar, the last remaining matriarch of the Lux Madriana sect in Great Britain. The word "Madrian" refers here to a member of the Lux Madriana community, but the teaching here is applicable to any and all Filianic adherents.

Following Our Lady's teachings: a philosophy for life

Madria Olga Lotar

These notes are offered as a guide to, primarily, the Teachings of the Daughter, but also they include guidance on some of the basic codes a Madrian to follow. The Teachings, as well as the Book, and more precisely, the Crystal Tablet, give those who follow Dea obediently all guidance necessary for all aspects of our daily lives.

It is the outstanding feature of the holy texts that they are simply put and easy to understand–what Thea wishes us to know is very clear, there is no ambiguity or equivocation. Yet at the same time, it is authoritative guidance; it is an invitation, lovingly expressed, for us to obey, to take up the advice and follow it. We are not dictated to, nor hectored, nor threatened. She is the only One who may command, who has the true authority in the world, but She speaks to us like the gentle, tender and loving Mother that She is. The Daughter knows we have free will, and this is respected at all times–it is our choice what we take up, what we comprehend, what we adopt into our daily living.

We do need to think deeply on each sentence, to study and contemplate the texts for ourselves, time and time again, and so these notes are given as something to start you on this process. They cannot cover all possibilities and eventualities–that is the joy of living each day in a spiritual way, discovering new vistas and new perspectives. It is up to you, how much you make this your way of life; how much of the stultifying clutter of the materialistic society you are prepared to throw out and replace it with the pure and sweet breath of the Spirit. It will require courage,

honour and fortitude–a lifetime's work for the soul. But this wealth you will be able to take with you after death.

So the key words for the noble life are:

Humility. Emptied of ego and pride, we are able to let the Spirit fill us. Unassuming, not boasting, when we are empty we may be filled, but when we are full of ourselves in the wrong way, we are not with the Spirit.

Gentleness. Love is gentle, but firm, forgiving but not weak, tender as a mother's love and unashamed to show itself.

Meekness. Love has no anger, no animosity, no rancour, no violence. We may have great differences with others, seemingly insurmountable chasms between those who shun the ways of gentleness, but we must not turn on them with disgust or contempt or hatred. Mildness is difficult, it is not weak.

Self-discipline (self-control). If we want to be noble, we have to learn to control the mind, the emotions and the body. This also brings about grace and beauty. We need to control our speech–our words should certainly not include profanities, swearing or obscenities. Perhaps you already find these repugnant. They are now commonplace around us and it is difficult to go through one day without having to hear one form at least from one source or another (unless you live like a hermit!). This merely shows how lowered and degraded our western society has become. It is even considered quite acceptable to use obscene words; for some people it is quite admirable to use "strong language"—it is not deemed "foul" language.

Chastity (purity). This is not concerned with sexual abstinence (only for someone treating a higher path), but it is reminding ourselves that our bodies should not rule us, they should be a temple of the Spirit, that we should not use the physical appetites or "instincts" to justify giving them free reign, to degrade ourselves or others. The more you are aware of yourself as a soul, "all robed in white, brighter than the sun," the less inclined you are to to view the impurity around in society as "normal."

Dignity. As Kore tells us this is not the stiff holding of oneself with pride at having status or a role in the world, but a deeper, inner feeling of self-worth and self-love. This core love of oneself as a creature and child of Thea means we do not allow others to treat us as less and we can then extend love and respect to others.

Respect (courtesy). We show respect and courtesy with words and attitude. So it is not a superficial politeness which is not based in love. We should have respect not only for those close to us but for everyone we meet by relating to them and treating them with love that is

centred in the Spirit, which recognizes that each person is a child of Dea. Sadly modern society requires us to drop such courtesies as respectful ways of addressing each other, but if we remember the inward attitude we may continue what should be custom.

Generosity. This includes materially giving to charity or to anyone who needs it. Also **hospitality**: we may look to other cultures to see wonderful examples of this to inspire us. Then there is the generosity of heart which means being forgiving, giving people the benefit of the doubt and so on. Now all this is balanced by love of truth: people are often reluctant to adopt these qualities for fear of being seen weak, ineffectual, naive or easily manipulated. There is no doubt you will go against the
grain of what is around you very often; anyone with principles will do that. But one has to look beyond the momentary to what is lasting and there will always be those who appreciate the good qualities.

Love of truth. Love of truth gives you strength, fortitude, courage. This is assertiveness at its strongest because it is based in the authority of the Spirit, not the false self. It is love of truth that does not stand by cruelty or injustice mutely, that does not let a friend continue on a wrong path unchallenged, that does not comply with one's conscience tells one is unethical or immoral. And also balanced by the Golden Mean, this is also known as the middle path between two extremes, so that one
quality is not carried to an extreme where it becomes distorted and ceases to be a virtue. We let wisdom guide us in exercising the virtues so that we do not become over-zealous—how much harm has come about through a wrong zeal, too much passion; righteousness becomes a rigid, intolerant self-righteousness and before we know it we are looking at others with scorn and contempt, pride takes over and all the good is lost. Or else a necessary self-denial turns to asceticism without joy. And the one thing the virtues do give you is joy to overflowing.

Add Comment

Filling our minds with beauty

10/24/2012
0 Comments

For every thought is a builder in the subtle world that lies about you. Thoughts of beauty and of things of the Spirit refine and purify the soul, making her fair to look upon and graceful in her movements, uniting her with the universal music of eternity and gathering about her the servants of the archangels. But harsh thoughts harden the soul; coarse thoughts coarsen the soul; thoughts bound only to material things load the soul with heavy chains. (3.1.2-5.)

Come to Me, My children, in the innocence of your hearts, and look upon the beauty of the world;

for everything reflects the glory of Thea. Do not see the world through the eyes of the world, but through the eyes of the Eternal. Know also that the world is not so solid as it seems, but in truth it is an illusion. Change that within you and the world without will change. But seek to change the world, and all of essence will remain the same. (3.4.20-23.)

There are two competing ideas about the world. One is of the "top-to-down" cosmology, in which the world is seen as an extension of the divine, from whence the tradition emanates, and the material world is at the outer end of the world's periphery. The other view, more prevalent in today's Western world, is the "down-to-top" cosmology, in which the foundation of the world is at the lowest and basest matters of the earth. Beyond mere physicality, the latter view influences politics, education, economy, culture and arts.

In the latter kind of worldview, what is most important is the basest human instincts an the lowest-level human desires. The world's resources are prioritized to serve the greed and hunger for power and things.

One of the continuing struggles within the civil political arena today in the age of "austerity" and "budget cuts" is prioritization of public funds. Unfortunately, life-affirming functions of society are unfunded while life-destroying functions receive more money. This also holds true in the world of educational spending. In elementary and secondary schools, arts and music programs are now the first to be cut. Even in colleges and universities, new curricula are increasingly geared towards vocational education that would directly translate to paycheques. The liberal studies, or liberal arts, departments everywhere are receiving less funding, surviving barely by underpaid part-time instructors and reduced endowment.

It seems to many that arts, literature, humanities, philosophy, and music are mere waste of money when they don't seem to equip students to "get a good-paying job." Sure, today's society does not respect musicians, artists, and writers. Too many of them with master's and even doctor's degrees are working for restaurants or as administrative assistants.

But what would a world without arts, music, and humanities lead to?

It would be much like a world that is like prisons. It would be an environment that is barren and devoid of colours, harmonious sounds, and sense of beauty, where the basest and most primal emotions such as anger and hatred are the only human things. Indeed, perhaps the reasons why we have increased problems with violent crimes today may have a direct correlation to the decline of fine arts and liberal education.

The word "liberal" in liberal arts does not mean "liberalism" in today's political sense. It actually means "freeing" -- freeing one's human potentials to become a free-thinking, creative individual. Mind is a powerful thing, and visual imagery that a brain projects inside you can lead to a manifestation of that world. This is why grotesque "art", horror films, and discordant "music" often act as mental poisons.

We make choices every day. Why not fill your mind with beauty? Ancient philosophers called beauty, along with truth and goodness, one of three fundamental human values, the "cosmogenic principles." The Roman Catholic Church even goes on to call them the "natural theology," the revelations of God's nature that is evident in the natural world. If you fill your mind with beautiful thoughts you manifest a divine, beautiful world around yourself. If you fill your mind with barren, ugly, violent thoughts, that would become your world.

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Add Comment

Reflections on activism and revolutionary movements

10/23/2012
0 Comments

As some of my friends know, I have a history of very active involvement in both secular political activist communities as well in progressively minded faith communities. I was one of the original Occupiers in one of the largest, best organized, and longest-running Occupy movements on earth, and still (although to a much diminished scale) active as a member of a few workgroups, as well as the founder of Interfaith Solidarity, formerly the Interfaith Guild of Chaplains.

I have written much about the kind of soul-searching and disillusionment I have undergone over the last couple of months elsewhere, so I am not going to bring these up here.

Instead, let me discuss a bit on symbolism. Like in religions, political activism also has lots of symbols that are powerful, conveying certain messages and ideas.

One of the common Occupy symbols is that of a fist. It is usually depicted in either black or red. The fist, of course, symbolizes popular uprising and resistance, and the red-and-black colour scheme comes from the anarchist flag.

Let me expand on this for a moment. Occupy has long called itself a non-violent and peaceful movement. Yet, a fist is a symbol of violence. It is an act of punching, as in martial arts such as karate and boxing. When the fist is pointed upward, it is a sign of revolt against the heaven. In similar propaganda arts a fist pointed downward is usually a symbol of oppression by the boss, the government, or by the capitalist class. It is worth noting that despite all the rhetoric otherwise, the ruling class is somehow placed above, in the position of the heaven.

This goes back to the profound metaphysical tradition. The ruling class in the traditional cosmology is seen as an extension of the heaven (God, or the Heavenly Mandate). In Chinese

character, the letter for "king" 王 (wang2) symbolizes the sovereign who stands between the heaven and earth. This subconscious idea that the capitalist One Percenters and the government that does their bidding are "above" the activists so that the fist somehow must be pointed upwards, is quite interesting especially when they talk of an egalitarian and non-hierarchical world.

As for the colour red, it is also a popular colour among almost all socialist and communist countries. Even though the original Marxist-Leninist ideology is largely abandoned today in the last remaining bastions of old-fashioned socialism, the red flag and red banners are everywhere. Venezuela's ruling party, the United Socialist Party of Venezuela (PSUV), also adopted red as its official colour.

In our Filianic tradition, red is the colour of the planet Mars (which corresponds to the Archangel Sai Vikhe of the seven cardinal archangels). It is the ruler of the fire element and is associated with wars and military. The metal symbol associated with it is iron, which is strong but also considered "cheap."

The vikhelic symbolism is that of conflict and struggle. It is worth noting that the radical-left activist culture insists on perpetual, unending class struggle, ideological criticism, and other activities that never cease to stir up more conflicts, discontent, and arguments. Often they march and take onto the streets only to provoke the police in riot gear, just to show their bravery.

This contrasts almost diametrically with the traditional prophetic traditions that called people to a just living (even though the prophets themselves were persecuted heavily). Jesus Christ never called for a destruction of universal order. Rather, he preached the kingdom of heaven and called people to return to God to be part of that kingdom. Confucius and other Chinese classic philosophers recognized that good ruler can only legitimately rule when he (she, in some cases) acts upon the Heavenly Mandate (天命 tian1ming4), or else becomes a tyrant who is no longer on the Kingly Way (王道 wang2dao4) but on a hegemonic way (霸道 ba4dao4). It is said that the heavenly mandate leads to a happy country (王道乐土 wang2dao4le4tu3).

At the core, the state of being a happy country depends on the attainment of Datong (大同 da4tong2), the great harmony, which in turn is a result of heaven and earth flowing together (天地同流 tian1di4tong4liu2).

In the language of Filianism, thus the state of happiness for all can be ultimately achieved not by the vikhelic principle but rather by the thamic principle, that of harmony and order. It has been said that the age of Kali Yuga, the iron (vikhelic) age in which we live, is an era of quarrels.

It is interesting how this ethos of quarrelsomeness translates often into internal fragmentation and organizational dysfunction even within the activist communities. The Occupy movement has had this problem since the very beginning and infighting has almost entirely decimated otherwise a remarkable mass popular movement with lots of potentials. Gore Vidal has written a

book entitled *Perpetual War for Perpetual Peace*, but that does not seem to be just the problem with the U.S. policymakers. Even in the so-called peace movement that stands to criticize the warmongering and imperialism, there is the culture of "perpetual struggle." It is often driven by adrenaline rush, misdirected anger, and power-hunger, often to hide the deeper personal issues completely unrelated to their stated political agenda.

It is questionable how the Occupy movement may fare in the future unless this deep-seated conflict mentality is questioned.

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Good money, bad money

10/23/2012
0 Comments

Especially among the progressives, there is a widespread belief that being rich equals being evil. After all, we are getting accustomed to the rhetoric that the top one percent is greedy and oppress the 99 percent. When being exposed to this kind of slogan, who wants to become the richest person on earth?

Money is a medium of exchange, according to the basic economics class. Money is simply a form of energy that is exchanged, symbolized in abstract terms (in numbers and in instruments that display them).

In and of itself the energy is value neutral. One can use it for good purposes and one can used it to commit worst atrocities imaginable. Just like electricity and nuclear energy it can give life or destroy life.

There is certainly a good money and a bad money. How one obtains and accumulates money matters as much as how much one has.

On one hand, there are the likes of Ken Lay and Bernie Madoff. They might be rich but ultimately ill-gotten wealth destroyed themselves in the end. Their legacies are those of scandals and long prison terms. Eventually they will be forgotten.

On the other hand, there are people like Sir Richard Bronson of the Virgin Group and Bill Gates and Paul Allen of Microsoft. They became extremely wealthy because they did what they loved and succeeded. Their monetary energy was an extension of their passion and love for creating something, not of negative energy around stealing and cheating. They did not just become rich but they have initiated many worthy projects that positively contribute to the world's well-being.

They give away millions and billions, yet they are still rich and are remembered for what they did. That is the good money.

There is nothing wrong about aspiring for the best.

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Add Comment

Law of attraction, affirmative prayers and wishful thinking

10/23/2012
0 Comments

Those who are familiar with various iterations of positive prayers, law of attraction and manifestation -- a concept originally introduced to the popular culture through the New Thought movement, Unity Church, and by Christian Scientists, but now it is promoted more often through secularized motivational speakers -- are often taught to pray affirmatively, using the "I am" statement. This style of prayer has also spread to some Pentecostal churches, where it became known as the Word-Faith movement. Popular preachers such as Kenneth Hagin, Kenneth Copeland, and Marilyn Hickey put this message to the airwave, and the response they received was both positive and hostile.

The New Thought/Word-Faith theology is not without faults or its own critics. It appears to some that it is too materialistic (rather than "spiritual"), self-centred (rather than "God-centred"), and it almost sounds like if someone prayed in this and that specific formula they will get a luxury yacht, a cruiseship vacation in the Caribbean, and a mansion in Beverley Hills -- which someone may even accuse of bordering on "witchcraft" and "magick."

In this form of affirmative prayer (or scientific prayer), it has been said that it is more effective to pray using an "I am" statement instead of focusing on shortfalls and problems, or on begging God for something. For example, it can be as generic as "I am blessed with all the good things in life." Or, it can even be very specific: "I am attracting a 2013 Prius in blue."

One of the criticisms towards this is that a New Thought/Word-Faith believer reduces God to an impersonal law of the universe that could be gamed and exploited to anyone's advantage. After all, if God is sovereign, then doesn't God have a prerogative to say no out of the Infinite Wisdom and divine providence? Some even accuse the New Thought movement for putting humans in the position of God.

Another common accusation levelled against this form of prayer is that its practitioners appear to

be blind to the bigger picture, such as systemic social injustice, while pursuing their own personal interests. After all, how good is a spirituality when its only focus seems to be manifesting a nice car and a house when its churches appear to be doing nothing and speaking out nothing about economic inequality, racism, sexism, and other problems out in the world that are causing unhappiness on a communal and planetary level? Cynics also point out to practitioners of scientific prayers and say something like, well, that prayer did not stop the East Japan earthquakes or the Hurricane Katrina or the 9/11 attack. If nothing is impossible then why do these bad things happen -- is it because the practitioners were somehow not paying attention or did not foresee them?

All these criticism is valid on one level, but misses the point.

At the root of what is often referred to as the scientific prayer or affirmative spirituality is a faith and acknowledgment that God(dess) is omnipresent and omnipotent, and because of this truth, no one is separated from God(dess) in truth. Therefore the idea that somehow one is separate and so far apart from God(dess) and all what we can do is to beg to an invisible deity sequestered in heaven that may or may not even be listening to us, is causing difficulties for some to understand this principle.

At the core, the easiest (and the most difficult) thing for us to change is ourselves and our beliefs. When we change our own faith and our own views of the world, often the world outside can change with ease -- because our inner world is a microcosm of the world outside (3.11.2). The law of attraction points to this reality and essentially is saying that the inner world we create within our hearts attract the like that is outside.

An affirmative prayer or prayer of faith simply works because it draws in and affirms the presence of God(dess) within our minds and souls.

Even though the New Thought/Word-Faith movements are accused of being silent to the evils of the world, and it is to an extent a sad reality, but it must be acknowledged also that they believe that merely trying to change the world by protesting or preaching fiery sermons or engaging in political advocacy (even though they too are important) would not change the world -- and worse in some cases attracts more of the same evil in different guises.

Our Scriptures speak of the same truth.

"Change that within you and the world without will change. But seek to change the world, and all of essence will remain the same." (3.4.23.)

One of the primary aims of a religion is to attain a state of union with the Divine. Most if not all of the world faiths has a mythological narrative involving the human loss of that state and subsequent separation from God(dess). Christianity for example has developed a body of soteriology around the Fall and the Redemption.

The affirmative spirituality brings this to a present reality by positively and intentionally bringing our minds and souls to that union. It is from this place that all faiths become possible. This is what distinguishes this type of faith from mere wishful thinking or even positive thinking (both of which can be mere denial of reality and can be unhealthy).

This is not easy especially at beginning. It is an intentional dedication and choice we make at every moment of our lives. In affirmative prayers we make a conscious choice for a life that is lived together with Goddess.

"How shall the soul approach to light? Let her make her every act a resplendent creation, and let every outpouring of her strength be a well-made gift for her Lady. Let her not fall into dullness, but be ever creating herself anew in the delight of her strength. Let her not seek for reward, but only for her own perfection; thus the action itself shall become perfect. Let her turn from the transient and find delight in the eternal. For every earthly action is the shadow of some higher form; and the soul must choose whether in her act she shall approach that form, or sink from it into deeper shadows and the morass of illusion. She who rejects the light of the Spirit in this world shall, beyond death, be plunged into darkness and the confusion of bodiless echoes. But every act that is performed in dedication to the Mother is an expression of the soul's true self, and loosens the chains of her bondage. If the soul lives in light, nothing shall be impossible to her, for her will shall become one with the will of our Lady. Love is the force of harmony by which all existence is made possible. For the perfect existence of the Spirit, its very nature is love. The pure soul is in harmony with Thea, with herself and with all things." (2.1.23-31.)

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We are nearing the "launch"

10/22/2012
0 Comments

After a long period of organizing and preparation, the new Sodalitas Chloes International is almost ready for an official inauguration. Having learned from past experiences both good and bad in organizing and facilitating similar communities (which all have ended up in a sad demise) we have done quite a bit of introspection and brainstorming behind all this.

First of all, we would like to keep this as simple as possible. More community and less programming. We hope that organic growth of a genuine community is what we will see.

Second, we would like to be less pretentious and less focused on ideology.

We will get back on this later this week.

We have decided to scale down on social media and other online distractions. You'll have to either join our new listserv or follow announcements on either Twitter or Diaspora*.

Love,

The Most Revd Sarah A. Morrigan, S.Chl.
Presiding Antistitia *Pro Tempore*
Sodalitas Chloes International